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"What hath God Wrought?"

SERMON

BY THE

REV. MARK HOPKINS, D. D.

at the Dedication of the

MEMORIAL CHURCH.

AT

HAMPTON, VA.

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NORMAL SCHOOL STEAM PRESS
1886.

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REV. MARK HOPKINS, D. D.

Delivered May 20th, 1886, at the Dedication of the

MEMORIAL CHURCH.

A Gift by Mr. Elbert B. Monroe, from the Estate

of the Late Frederick Marquand,

TO THE

HAMPTON NORMAL and AGRICULTURAL INSTITUTE.

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For purposes of comparison there is added to Dr. Hopkins' sermon, the first report of this school written by him in 1869.

A brief statement of the organization and condition of the school is also added.

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SERMON.

"What hath God wrought?"—Numbers xxiii., 23d.

When these words were uttered a great work had been wrought. The Israelites had been in bondage in Egypt. While there they had been the occasion of the ten plagues to the Egyptians. They had been brought forth with a mighty hand. The Red Sea had opened before them. The smitten rock had poured forth its waters. The manna had descended. The law—that marvellous law which is for all times and for all people—had been given from Sinai. The people had once reached the borders of the promised land, and because of unbelief had failed to enter in. They had then wandered in the wilderness for forty years till every faithless man had died, and now they had come again to that border, and their tents were pitched on the plain of Moab, eastward of the Jordan.

Overlooking that plain was Mount Pisgah. On the top of that were seen seven smoking altars, and on each of these had been offered a bullock and a ram. Near these altars stood the King of Moab surrounded by his princes, and by his side stood Balaam, who had been sent for from the mountains of the East to come and curse Israel. Already had he once withdrawn from

his burnt sacrifice to hear the message from God, and returning with a blessing instead of a curse, had uttered the strange prophecy, so strangely fulfilled, "Lo the people shall dwell alone, and shall not be reckoned among the nations;" and had expressed the wish, so often expressed since, "Let me die the death of the righteous, and let my last end be like his." With this the king could not be content, but said unto him, "Come, I pray thee, with me unto another place from whence thou mayest see them; thou shalt see but the utmost part of them, and shalt not see them all, and curse me them from thence." "And he brought him unto the field of Zophim, to the top of Pisgah." Thence he beheld them, the encampment of millions of men spread out before him, a nation brought out of bondage and of ignorance about to enter upon the promised land, and to take its unique and solitary place among the nations. Well might he then exclaim, "What hath God wrought?"

Yes, a great work had been wrought, and God had wrought it. Not by aspirations for liberty, or heroic strivings of the Israelites had this been done. It had been done in opposition to their craving for the flesh pots of Egypt; in oppositon to that tendency to idolatry which led them to worship the golden calf at the very foot of Sinai, and despite the unbelief and cowardice of a whole generation of men who perished in the wilderness. As in all cases where men have been raised from a low condition, it was by an interposition

from without and above themselves. God had done it.

And as the prophet, standing on the heights of Pisgah, and looking over the encampment of the Israelites could but exclaim, "What hath God wrought?" so may we, standing on these heights of time, and looking back over twenty-five years, and also looking at what we now see around us, make the same exclamation. Thus looking back, we see four millions of colored people in bondage in these United States. In large part they had come to be thus by inheritance. The system of slavery had become organic. It was recognized in the Constitution, was imbedded in our institutions, and had become so intertwined with the domestic and social relations of the South, and with the trade and interests of the North, that its removal seemed impossible. Still, it was in utter contradiction to the sentiments of the Declaration of Independence, and to the spirit of our Institutions. Accordingly it became a disturbing element in all our political and social relations. Not more annoying was the presence of Moses and Aaron to Pharaoh than was the constant intrusion of this subject to the politicians in every political gathering, and to the religious and charitable organizations in their counsels. It embroiled everything, Church and State, politics and religion, and scarcely were the ten plagues of Egypt more disastrous than were the disturbances and disagreements throughout the whole country from this cause. Of these disturbances and derangements the outcome was

the greatest civil war the world has ever seen; and the emancipation of the colored people. Then the nation took a new departure under new conditions. In many respects there was deliverance to the master as well as to the slave. The slave, whether wisely or unwisely, was at once made a freeman with the right to vote. The Constitution was made to conform to the spirit of our institutions so that it could look the Declaration of Independence in the face and not blush. New adjustments began to be made, new duties, new responsibilities, new possibilities, equivalent to the prospect of a promised land, opened themselves up to the colored people, and also to the nation as a whole, and now, looking at what is around and before us, we may well say, "What hath God wrought?"

Yes, this work too was wrought by God. The train was laid by no human hand, and the result was not designed. There was no formal declaration of war. It only needed that Sumpter should be fired on, and the country was aflame. The war was to be transient. It was to last but ninety days. But there were forces in the air beyond human control. Every one felt that. Somebody delayed, and sombody blundered, and the war went on. It would not stop, it could not stop till the great crime of the nation had been atoned for by its best blood, and emancipation was proclaimed. The result was thus providentially from God; but morally, and more immediately it was from Christianity. It was from God as manifested in Christ. If Christ had

not lived it could not have been done. Imbedded and incorporated as slavery was in our whole system, it could have been thrown off as alien under no other religion. Mohammedanism would have perpetuated it. So would Brahmanism and Buddhism. Nothing but the idea of manhood as established by Christ, of the idea of man as in the image of God, as a person, as thus having rights, and of his value and destiny as belonging to a moral and an eternal kingdom could have been the basis for the strong revulsion that was felt against the system, that wrought for its overthrow, and is still working for the removal of its effects.

Again, if we look back over these same twenty-five years, we may notice a marked change in the attitude of the people and government of this country towards the Indian tribes, and also of the Indian tribes towards the people and government of the country. The history of these tribes from the first is a sad one. From the landing of our forefathers at Plymouth attempts were made to Christianize and civilize the aborigines. They were made by Eliot, and Sargeant, and Edwards, and Brainerd, and others. The American Board sent missionaries to the Cherokees and Choctaws with marked success. But in general the effect upon the Indian of his contact with civilization as it has pushed him westward, has been deterioration rather than elevation. The policy of the Government in recognizing them as independent, or quasi independent nations, has been supposed by many to have been a mistaken one.

Certainly, if treaties were made with them they should have been carefully observed. They were not thus observed; and because of this the Indian writhed constantly under a sense of wrong. If we take with this the deceptions and abuses of unprincipled white men, always numerous on the borders of civilization, and for which the Indian had no adequate redress, it is not surprising that there came to be in large bodies of the Indians a settled antipathy to all white men, and a sullenness bordering on desperation. Nor, if we add to this the fatal proclivity of the Indian for intoxicating drinks, is it surprising that there should have been treacheries and the most fearful atrocities on the part of the Indians, or that these again should have awakened a prevalent feeling among the whites on our western border that the Indians must be exterminated. But far different on both sides is the attitude now. The Government is making inquiries and devising means, and seeking to appropriate faithfully and in the most judicious manner adequate funds for their good. The whole nation is in a measure awakened to their past wrongs, their present rights, and to what is needed for their future well being. The Indians, too, on their part, see the necessity that is upon them for a new departure, and are ready and anxious to send their children to schools provided for them.

What is to be the future of these tribes we know not, but we rejoice to believe that a brighter day is dawning for them, and in view of the changed attitude

of which I have spoken, and of what has already been done, we may well say again, "What hath God wrought?"

Once more, standing on this ground, and looking back over only seventeen years, and then looking around us, do we say that a great work has been wrought.

Seventeen years ago next July the first public examination of this school was held, and, but for the part then taken by myself, and by Williams College, through three men who were also its graduates, I should not be here to-day. Those men were General Armstrong, General Garfield, then Member of Congress, and Mr. Alexander Hyde, of the Massachusetts Board of Agriculture. The school had then been under the charge of General Armstrong for one year, and he had invited us three, together with the Rev. B. G. Northrup of the Connecticut Board of Education, to be present as a committee. There were also present Dr. Strieby and the Rev. George Whipple, who represented the American Missionary Association which then had an important interest in the school. There was no Commencement. No general public was present. We, seven men, listened to the examinations, consulted earnestly with reference to the future methods and prospects of the school, and then the Committee provided for and adopted a report. That report gave an account of the location of the school, of its history, of its object and plan, of its condition and

prospects, and commended it to the favor and confidence of the public.

The work wrought here since that day has been threefold.

And 1st. A great preliminary work in providing buildings, and farms and implements, and apparatus has been done. At that time there were upon this ground but two dwelling houses, some soldiers' barracks, an old mill fitted up for the purposes of the school, and the Butler School-house in the distance. Now, in addition to the two dwelling houses, there are forty-five buildings; twenty-nine for the Academic and boarding departments, and sixteen for the Industrial department. To be appreciated these buildings must be seen. Of those in the Academic department Virginia Hall, giving only the thousands, cost $88,000. Academic Hall, $37,000; Winona Lodge, $30,000; Girls' Cottage. $15,000; Wigwam, $11,000; and, omiting the others, Memorial Chapel, now to be dedicated, $55,000; the whole amounting to $329,000. Of these, the Memorial Chapel completes the circle, and is the last of buildings in this department that will be needed for years to come. Of this it should be known that the whole cost is from the estate of Mr. Frederic Marquand. It should also be known that the will of Mr. Marquand in relation to it was not mandatory, and that Mr. Munroe, who would otherwise have received the money, has generously and gladly carried out the wish of Mr. Marquand. In the Industrial

department the Huntington Industrial Works cost $34,000; the Stone building, $27,000; the Home farm $25,000; and the Hemenway and Canebrake farms, $20,000; the whole in this department amounting to $133,000, and the total of both, to $462,000.

Of the Industrial department it may be said that no one can go through it without surprise at the number and extent of its departments, and the perfection of its work. The interior of this chapel has been finished chiefly by the students; the same is true of the Gymnasium and the Hospital; and the work would do credit to mechanics anywhere. If it cannot be fully said of this department, as it can of the sawmill in the Huntington Industrial Works, that it furnishes the fuel that keeps itself in motion, it does that very nearly, and in addition sends out skilled mechanics

Again, a great intellectual work has been done here.

It was no small thing, when experience had as yet opened no pathway, and clamorous voices were heard on every side, each advocating a different method, to devise a system of education having for its objective point the elevation, up to the intelligence and industry and thrift required for self-support and average citizenship in a free republic, of a mass of people, ignorant, improvident, and unused to the demands and restraints of self-imposed work. This was to be done, and yet the education was to be so limited as to be practicable in point of expense, and so as not to disqualify by

over education the teachers who were to leaven the masses. Such a system, combining instruction in letters with manual labor in agriculture and the mechanic arts, has been devised, organized and persistently maintained. It was not, perhaps, absolutely new in any one of its features, but it was a new combination devised with reference to a special work. This combination has vindicated itself by its results,and has so far commended itself to the public generally that it is now beginning to be felt that the same method should be carried into our common schools as the best means of awakening interest, of training the perceptive faculties, and of gaining practical power.

The third form of the work done here is moral. I say moral,not as undervaluing the religious work, but because of itsfar-reaching tendency to diminish the superstition that separates morality from religion, and which is among the most serious obstacles to the progress of the colored race. This superstition is not that of signs and portents that are supposed to relate to events in this world. It is what may be called a religious superstition, and the essence of it is to attribute efficacy to outward acts, forms, ceremonies, penances, emotions, that neither spring from love, nor improve the character. The universal tendency to do this indicates a wrong bias in our nature. True religion—the love of God and of man—is simple, rational, universally and necessarily beneficent. A child can understand and practice it. The wayfaring man though a fool need,

not err concerning it. But instead of this we see men seeking immunity from the consequences of guilt by outward acts and forms which they call religion, but which can only sink them deeper in degradation. The saddest part of history is that which shows us so large a portion of our race kept down and crushed by the reversed action of the very powers given to man for his highest elevation. These powers are the religious nature and the intellect acting in combination. Whatever heights man can reach he must reach through these. But what we see is the intervention of men claiming to be priests fostering and perpetuating ignorance, and, with mingled fanaticism and cunning, organizing, in the name of religion, vast systems of superstition. Once established, these systems become sacred. The associations which ought to connect themselves with the worship of God in spirit and in truth are transferred to useless, or cruel, or even licentious rites and forms. Through superstitious fears property is gained and service demanded, and humanity becomes a blind Sampson grinding in its prison house. To uphold such a system there is no violence or deceit to which men will not resort and think they are doing God service. Hence, as not only prompted by interest and passion, but as sanctioned by conscience, religious persecutions have been more cruel and unrelenting than any others—yes, persecutions even in the name of that religion which was founded by the Prince of Peace, and whose essence is love.

This form of superstition, to some extent prevalent everywhere, could not fail to be especially so among a people who retained many of their heathen traditions and customs, and whose religious teachers are often unable to read the Scriptures. To enforce it upon such a people that industry, honesty, temperance, purity, truth, are so essential a part of religion that there is no true religion without them, is a great work, and one that must be done. To this work constant reference has been had in the instruction given here. The underlying and uplifting power of Christian truth as the only adequate support of a pure and all pervasive morality has been insisted upon, and thus the influence of the Institution in this regard has been widely extended.

As will be seen from the Report of General Armstrong, to which I ask special attention, there have gone out from this school, thus equipped and taught, five hundred and eighty-four who have taken the full course, of whom five hundred and fifty-five are now living. Of these over ninety per cent. have taught school. Besides these a hundred and fifty who did not complete their course have done good work as teachers, and hundreds have been benefited by a few months or a year or two at school. Of those who have taught the past winter two hundred and forty-two have been enrolled as public school teachers of Virginia. That is nearly half the number of colored teachers employed in the State, and an equal number have

taught in other States. By the best estimate we can make, graduates of Hampton taught the last year twenty-five thousand Negro children, and yet the school is still far from able to supply the demand for teachers. Of those who have not taught in the common schools thirty have taught in higher institutions, twenty-five have become ministers, ten lawyers, five doctors, a hundred have become farmers, or gone into business of various kinds, and forty have failed to make a good record. One-third of the graduates have been young women, and among the best results of the school has been their influence upon family life. Of the whole number five-sixths are members of Christian churches, and it is believed are living right and respectable lives.

Turning to the Indians, we find that one hundred and eighty-nine who have been here from one to five years are now at their homes. Of these twenty-five have died, a hundred and six have done very well, fifty-five fairly well, sixteen badly, and from twelve there is no report. These are the facts, and facts are what we need and desire on this whole subject—the truth, the whole truth, and nothing but the truth. "By their fruits ye shall know them." The final test of this school is the work of its graduates.

In speaking of the threefold work wrought here I have said nothing of the money expended for the support of teachers. If we add the amount given for this to that given for the outfit of the school the whole

will not fall short of a million of dollars. And all this without debt. The incubus of that dreadful word does not rest here. Nor have I said anything of the teachers themselves, who have not wrought chiefly for money. Coming, for the most part, from cultured and refined homes, meeting for a long time with scant sympathy, and not seldom, in former times, with aversion and scorn, they have laid upon the altar of this service an amount of self-denying and heroic labor that can find its reward only in a sphere where money is not the standard of value. The whole country owes them thanks.

Looking then at the whole work done on this ground, we say that it is a great work. Whether we regard the givers or the teachers, we say too, that if Christ had not come this work could not have been done. Outside of Christianity there is nothing like it, and since that is kept alive in the world only by the Spirit of the Living God, we say again, 'What hath God wrought?"

But while a great work has thus been done on this ground, a great work remains to be done not only by the Institution, but for it. As we have seen, its growth has been marvelous. It has already accomplished much, and, as at present organized and equipped, may go on for some time and accomplish even more. But an endowment is needed. The central indomitable, wise energy, fertile in expedients, comprehensive in plans, that has had so much to do in

bringing the Institution up to its present point cannot continue always. If the Institution is to do its present work it is the hard lot of Gen. Armstrong, upon whose head there are more gray hairs than time has put there, to raise, each year, from the gifts of Christian and philanthropic people the large sum of fifty thousand dollars. This, probably, no other man could do. The work of the Institution we would not have diminished nor would we have it much increased. In my judgment, and in this Gen. Armstrong agrees with me, the Institution has now reached the limit of best supervision and most efficient work. But with its buildings completed and its work systematized, it can, with an adequate endowment, continue to work more efficiently and beneficently as experience shall be gained. Five hundred thousand dollars are needed. Of this one hundred and six thousand have already been given. Shall the rest be provided? I believe it will be. I do not believe that those who have put their hand to this plow will look back. I do not believe that God, who has wrought with them, and done so much for the cause by them, will now forsake that cause. In this day of enlarged benevolence, and of fortunes that go up into the millions, it can hardly be after so much has been done, that the friends of humanity will see this Institution crippled, or will fail to furnish means by which the wheels of its progress shall be kept, if possible, in steadier and more rapid motion in all coming time.

The work done here has had, and will continue to have an intrinsic value worth all its cost, but we regard it chiefly as it is related to a greater work which is to be done, not by this Institution only, but by all institutions, and all influences that can be brought to bear upon it. As a nation it is still with us as it was with the Israelites when they were encamped on the plains of Moab. As they had yet to fight many a battle before they could possess the promised land, and had then to settle the claims of the different tribes and to combine them into one nationality, so we have yet before us a great, and in some respects, not dissimilar work.

From the plains of Moab where the Israelites looked forward to their promised land, they went up and took possession of it, but only as God was with them. When they were faithful to Him, and He wrought with them they prospered. One chased a thousand and two put ten thousand to flight. When they forsook Him and He withdrew His aid they fell into decline and were smitten before their enemies. Their whole history is but an alternation of prosperity and disaster as they did, or did not, serve God, until at length they so far fell into idolatry and consequent wickedness that He gave them over into captivity. "He sent to them His messengers, rising betimes and sending them," "But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his

people till there was no remedy." And so it was with the Jews after their return from captivity. They did not relapse into idolatry, but they did fall, partly, as the Sadducees, into infidelity, and, partly, as the Pharisees, into a self-righteous formalism whereby they made void the law of God, and crucified his Son, and persecuted his followers till the wrath of the Lord again arose against his people till there was no remedy. The walls of Jerusalem and of the temple were thrown down till not one stone was left upon another, and the Jews, retaining as by a miracle their nationality, have been a scattered and an oppressed people till this day. Throughout their whole history they stand before the nations as an object lesson to teach them that there are retributions for nations in this world, and that without God they cannot prosper.

This is the one lesson that we are to lay to heart if we are to do the work that is set before us. That work is to consolidate the nationalities and races that now inhabit these United States into a free and permanent government under which manhood, as in the image of God shall be respected, and the right of every man to life, liberty and the pursuit of happiness shall be conceded and maintained. Something more is possible, but at present such a government, with the marvelous control now given by science over nature and the decorations of an art, not yet developed, that shall blossom over the breadth of a continent, is the promised land to which we look forward.

Can this land be possessed? Can the work involved in its possession be done? Can it be done despite the antagonism of races, the traditional hostility of nations, the diversity of language, the prejudice of color, the apparent conflict between the interests of capital and of labor? Can it be done despite the undermining and disintegrating effects of intemperance, and licentiousness, and fraud, and of the ambitious and sensuous and debasing tendencies hitherto regnant? These are the Canaanites that are to be fought and exterminated, root and branch. The question has no relation to that of amalgamation or whether the races and nationalities shall be mingled in schools, in churches, in social relations, in trade even, or shall move on in parallel lines as the Rhone and the Arve flow on without mingling, towards the same ocean where all differences are lost. It refers solely to the maintainance of those rights of our common manhood which the Declaration of Independence declares to us inalienable. Before our own, no great government has ever conceded and maintained these rights, our own has done it but imperfectly and is yet on trial, and if this work is to be done the capacity and possibilities of the race are to be tested as never before. Never before did the idea of the right of every man to take part in the government enter as a factor into politics. The ancient republics were really aristocracies with restricted citizenship. Never was there such capacity for the production and distribution of wealth, or for

simultaneous and organized action, never such an oceanic breadth of a free people, in their sectional interests and local governments, many as the waves, in their central government, one as the sea.

Can then this work be done? Yes. The capacity for it is in man. He readily conceives of it, and whatever he can conceive of morally that he can become and do. The obstacles are wholly in him. Look at those I have mentioned. Every one of them is wholly in him. We need then, only to know the requisite changes in him, and how those changes can be wrought.

And here it may be remarked, that if a change in men be the thing needed, it is obvious that not much can be expected from mere organization, men remaining the same. On this point there is no little delusion. Organization is essential. Government itself is organization. But organizations differ as they do or do not pre-suppose and involve changes in men. Church organizations both presuppose and involve such changes. Literary and social organizations involve them. But under a free government, organizations neither presupposing nor involving any such change, but having for their object to promote the interests or protect the rights of special classes, are generally mischievous. They are narrowing in their effect upon those who enter into them, and provoke antagonism in others. They involve expense for meetings, and the support of officers and organs, and generally so become the centres of intrigue and corrup-

tion, if not of socialism and anarchy, that their total effect upon society is disastrous rather than beneficial. Especially is it undesirable that there should be among us any organization that tends toward a division into permanent classes or that would prevent a free movement from the lowest stratum of society upward, or from its highest stratum downward, according to industry and merit.

Passing then to the changes needed in man, I observe that where there is ignorance that would disqualify a man from seeking intelligently the political and social state specified, there should be a change from ignorance to knowledge. This opens a vast work before us in this whole country, and particularly for this and similar schools. There must be knowledge. Men must be so far educated as to know their rights and the value of liberty, and its dependence upon law, and to be capable of being, not a dead weight to be carried, but a vital force in the progress of society. But a man may be thus educated and capable, and be an obstruction. Knowledge is simply instrumental. The burglar, the gambler, the counterfeiter, have knowledge, and the more they know the more dangerous they are. The thief and liar know they do wrong, but they do it. The theory that knowledge, trained intellect, what is commonly called education, is sufficient, breaks down at once and wholly under the fact that men are so far from doing as well as they

know. It is a prevalent theory, but till knowledge and conduct correspond it will be delusive.

But if a change from ignorance to knowledge be not sufficient, what more is needed? A change is needed in the directive rather than in the instrumental powers. We need, back of knowledge, that choice which shall guide in its use to the best ends, and in seeking those ends shall subordinate all that is lower in man to that which is highest. We need a change of character, of that which is the deepest love, so that men shall love God with all their hearts and their neighbors as themselves. If such a change can be wrought it is self-evident that the needed work will be done. "Love worketh no ill to his neighbor." If those of different races and nationalities were to love each other as themselves, if the employer were to love the employed as himself, and the employed were to love the employer as himself, it is plain that every man over this broad continent would be secure in his right to life, liberty, and the pursuit of happiness. This is the indispensable condition. As this is approximated society will approximate perfection. Till this is aimed at, and, in some measure reached, men will only roll the stone of Sysiphus up the hill to have it return upon them.

Knowing then the change that is needed in man, we only need to inquire further how that change can be wrought.

And here we say that Christianity can do it, and

nothing else can. As we have seen, knowledge can not do it and no other religion can. There is not in one of them anything that tends to awaken in man an aspiration towards such a promised land as we seek. If such aspiration exist, it is in spite of the religion, and because the germs of it are in man himself. There is not one of them that tends to form in man a character that would fit him to enter such a promised land. There is not one of them in connection with which society is not either stationary or in a process of development downwards. The supposition that there is in man, apart from Christianity, a tendency to any permanent progress sufficient to remove the obstacles from man himself, is baseless. Christianity alone can do it. Comparing Christianity with other religions the difficulty is that its fruits are constantly judged of by the doings of those who are not Christians. Christendom is not Christian, and there is no wickedness like that of nominal Christians. If their atrocities and crimes of greed are not greater than those of heathendom, which may be doubted, their light is greater, and so they are more wicked. Rightly applied "By their fruits ye shall know them," is a correct rule of judgment, but if arsenic were to be labelled flour it would be hardly fair to impute to flour the effects of arsenic, and yet this is the logic, either wicked or stupid, which exultant infidels apply to Christianity when they charge upon that the wickedness of nominal Christians.

Christianity then is our only hope. That it is the *object* of that to produce in man love to God and love to man, cannot be denied, since those two comprise the sum of the law, and of the commandments of Christ. Paul, too, said that without love he was "nothing"—no Christian. This love is so of the essence of Christianity that without it there is no Christianity.

Are there then in Christianity, motive forces and a power such that we may hope that men in increasing numbers, and finally, all men on the face of the earth will be brought to exercise this love? We say Yes. We say it because, in demanding this love Christianity is coincident with the deepest philosophy of our nature, as finding its perfection and highest good, both individual and social, only in this. It is the only condition of a perfect social state here, and a chief element in that heaven to which we look forward in the great future. We say yes, too, because Christianity reveals to us and in the relation of a Father, a God who is love, and love begets love. "Every one," says the Apostle John, "that loveth, is born of God." We say yes, again, because there was, in the coming and life, and death of the founder of Christianity the most stupendous example of the love of God and of man of which we can conceive. "Greater love hath no man than this that a man lay down his life for his friends;" but "God commendeth his love to us in that while we were yet enemies Christ died for us." Love

begets love. "And I, if I be lifted up will draw all men unto me." Once more, there are in Christianity not only motives consonant with our nature, but there, is in connection with it, an ever present personal agent working through these motives in accordance with human freedom and the purposes of God. I have spoken of Christianity as having in itself, as a system, the requisite power, and so we speak. But it is not Christianity that does the work. It is Christ. Christ has come, and lived, and died, and risen from the dead, and ascended to the right hand of God. He reigns. To him all power is given. He is the Savior of men not only by what He has done, but by what He is doing now, and it is only as He shall give more copiously the spirit that He shed down at Pentecost, that there will be raised up an army before whose shout every wall of opposition shall fall down. Let such an army go on, as did Israel of old, not carrying with it destruction, but adding to its ranks as it goes till every man from ocean to ocean shall be a Christian, and since the least that a Christian can do is to give every man his rights, we should have at once a social order and a government, in, and under, which every man would be secure in his right to life, liberty, and the pursuit of happiness. He would be free to work out his own best good in his own way. We should then have the promised land of which I have spoken. It would be the promised land of the statesman, all that statesmanship can give with the best material. It

would be a good land, far better than the present, but would not give us the milk and the honey.

As I have intimated, Christianity would do for us something more. It is one thing for every man to have all his rights, and to pursue his own good in his own way, and quite another for every man to be actuated by a spirit of love and good will that would lead him to minister in every possible way to the good of those around him. This, statesmanship knows nothing of, but this, Christianity lays upon every man the obligation to do. Our present state isone of much advancement, if every man had always his rights it would be far more advanced, but the coming in of this active love would be as another morning risen upon high noon. The radiance of the morning purpling the mountain tops and then flooding the valleys is but a faint symbol of the light and warmth that would permeate every stratum of our social life if the heart of every human being were a radiating center of love to God and love to man. That would be Christianity: Nothing short of that is, and if this land. from the Atlantic to the Pacific, and from the lakes to the gulf were inhabited by such Christians there would go up as never before the exclamation, "What hath God wrought?" Whether this is to be, I know not; I only know that such is Christianity. and such would be its result.

It is from this bearing of Christianity on the social and political well-being of our country together

with the peculiar relations of this Institution to that well-being, that we rejoice as patriots in the gift to it of this beautiful and commodious Chapel which is now to be dedicated fo the worship and service of Almighty God. It is patriotic Christianity that has built these buildings. and brought hither these teachers, and that rojoices to-day in a completed instrumentality which tends with no little power to avert the danger from ignorance and vice in the Negro race that was so strongly set forth by Pres. Garfield in his inaugural address. It is this tendency which gives its chief interest to this day and to the work done here. Let us see large numbers of young men and women going out from this Institution as teachers, and carrying with them not only the light of letters, but the uplifting and purifying power of a Christian example, and it will add to the strength of our hope for the country in the fierce conflict that is now going on. It will turn a source of danger into a source of strength.

It is not, however, the chief object of Christianity to promote the political or social well-being of man in this life. It will do that incidentally, but its chief object is to provide for the forgiveness of sins and to prepare men for a kingdom of righteousness, and peace, and holy activity, and joyful service, in a kingdom where Christ shall be King; and shall reign forever and ever. It is because we trust that this work will be here promoted that we rejoice as Christians in the gift of the Chapel that is now to be dedicated.

We trust that here will be taught and promoted a Christianity as narrow in its creed as revealed truth, and as broad in its love as humanity. We trust that here, where three races and nearly every denomination are united in work, sectarian divisive feeling may be merged in loyalty to Christ, and that the Babel of names may give place to that "only Name under heaven whereby we can be saved." We might then have here not a Baptist, or Methodist, or Congregational, or Episcopal, or Presbyterian church, but one whose designation should be "The Church of CHRIST" in the Hampton Normal and Industrial Institute. Such a church would be a branch of the one universal church of which Christ is the head. But be this as it may, we trust that here many shall be prepared to join that one great army of the redeemed who shall sing the song of Moses and the Lamb, and who, looking back with thankful and adoring wonder upon the way in which they have been led,—shall say, "What hath God wrought?"

REPORT MADE IN 1869

By a Visiting Committee

composed of

Rev. Mark Hopkins, D. D., the late President Garfield, and others.

The undersigned, having been desired to visit the Hampton Normal and Agricultural Institute, under the auspices of the American Missionary Association, and under the superintendence of General Samuel C. Armstrong, submit the following statements in regard to its location, its history, its object and plan, and its present condition and prospects :—

I. Location.

In this there is an historical fitness. It is within the Capes, and not far from the spot where the first slaves brought to this country was landed. It is where General Butler first refused to deliver up the fugitives, calling them "contraband of war," and where a city of refuge was provided, to which they thronged by boat-loads, and wagon loads, and in caravans, and were housed and fed by the government. It was here, too, that the first school for Freedmen was established. It was the site of the Hospital Barracks of McClellan's and Grant's armies, where many thousand sick and wounded were under treatment at one time; and the farm connected with the Institute includes the United States cemetery, containing the bodies of nearly six thousand United States soldiers, together with the granite monument to these martyrs in the cause of freedom, which is in full view from the Institute. Not far distant is seen the flag of Fortress Monroe, and it is within sight of the spot where the battle was fought between the Monitor and Merrimac.

The location has alto advantages as regards convenience, economy, and the coast. It is accessible by water, and so by the cheapest possible transportotion, from the whole region of the Chesapeake Bay, of the Potomac, York and James Rivers, and of the Pamlico and Albemarle Sounds, a region including a col-

ored population which has been, if it be not now, of greater relative density than any other. With a steamboat-landing on the farm, it has ready access to the principal seaboard cities of the North, both as markets and as sources of supply. It is also remarkably beautiful, having the advantages of sea-breeze, and opportunities for sea-bathing. The place was, indeed, formerly the seat of a large female seminary, and was a summer resort for health and recreation,

II. Its History.

As has been said, this was the site of the first school for Freedmen, and here the Butler school is still kept in the large building originally built for it on the premises, and is taught by pupils from the Institute. This, however, did not involve the idea of the Institute as a Normal School and a seminary of a high order. That was originated by General Armstrong, who had charge of the Freedmen's Bureau at this point, and who first comprehended the facilities afforded by the place, and the greatness of the work that might be done here. At his suggestion, and chiefly through his efforts, the American Missionary Association heartily co-operating, the estate now called the Whipple Farm, including a hundred and twenty-five acres of excellent land, together with the mansion used by the United States officers for their headquarters, the Butler school-house and the hospital barracks were purchased. The whole cost, including improvements, has been about forty-five thousand dollars.

III. Its Object and Plan.

The object of the Institute, as stated in the act of incorporation, is "to prepare youth of the South, without distinction of color, for the work of organizing and instructing schools in the Southern States." Its object is the diffusion throughout the South, where Normal and Agricultural schools have not been established as yet, of the best methods and advantages of education; and if the benefit of the colored people be more immediately anticipated, it is only from the apprehended unwillingness of others to avail themselves of the advantages of the Institute. Whatever provision may or may not be made, for the general education of the South, it is clearly among the most imperative duties, both of the North and of the South, to provide

in the best manner practicable for the enlightenment, the more perfect Christianization, and the full manhood of the Freedmen. This is now the point of trial for this nation before Him who has begun to vindicate the rights of a long-suffering people; and scarcely more for their sakes than for our own, and for the sakes of the whole African race, should this duty be accepted by us.

But if the duty be accepted it is not seen how it can be performed without some institution which shall combine, as this Institute proposes to do, education and training, with opportunity for self-help. In these two, education and self-help, we have the object and plan of the Institute. It would provide a body of colored teachers, the best and only available agency for the work, thoroughly trained, not only in the requisite knowledge and in the best methods of teaching, but also in all that pertains to right living, including habits of intelligent labor. Emotional in their nature, unaccustomed to self-control, and improvident by habit, the Freedmen need discipline and training even more than teaching; and the Institute would avoid the mistake, sometimes made on missionary grounds, of so training teachers as to put them out of sympathy with the people in their present condition, and in the struggle that is before them if they are to rise. It would, therefore, make much of the feature of self-help, not only as relieving the benevolent from a burthen, but as inspiring self-respect and self-reliance, and as tending to a consistency and solidity of character that are especially needed. It would aim at reaching, and to be effectual it must reach, those who cannot pay their way except by their own labor.

With these views a large agricultural interest has been organized both for instruction and profit. So far this has succeeded well in both respects, and, with suitable management, it cannot fail to do so in future. The soil is rich and varied, adapted both to fruits and vegetables. On the farm are large quantities of muck and sea-mud, and fish-guano from the neighboring fisheries. It is intended to make the culture varied, and to introduce improved methods, to be put in practice wherever the pupils may go. The farm, thus furnishing wood for the school, in connection with adjacent fisheries, which make living cheap, will enable the poorest youth to meet all his necessary expenses, and at the same time receive good educational advantages. This department is under the superintendence of Mr. F. Richardson,

who is admirably qualified for the position, and for details of its condition and prospects we refer to a statement by him, appended to this paper.

The farm is for the men. But as at the North, so at the South, and more and more, the teaching is to be done by the women, and for their education and training too ample provision cannot be made. Young women at the Institute are on equal footing, in all respects, with the young men, except that their opportunities for supporting themselves by their own labor are not as good. Something, much indeed, has been done. An industry has been organized, by which the pupils are paid for making up garments which are sold at a small profit. This is beneficial in every way. About twenty can also be employed the greater part of the year in teaching. This, however, is a department which needs, and should receive, efficient aid.

IV. Its Present Condition and Prospects.

Of these we do not hesitate to speak with satisfaction and high hope. The school was opened in April, 1868, and there have since been sixty-six pupils in attendance, of whom fifty-two were boarders. Of these eight have been employed as teachers in Freedmen's day schools, doing, under careful superintendence, the work done in previous years by Northern teachers, and giving good satisfaction in it; and thus, while keeping up with their classes in the Normal School, paying their necessary expenses. Three hundred children have been thus taught during the past year by undergraduates of the Institute, and it is expected that twice that number will be so taught during the year to come. In the present vacation, including July and September, twelve pupils have gone out to teach, and will have not less than five hundred children in their schools.

The closing examination and exercises of the school indicated a thoroughness and faithfulness on the part of the teachers that nothing but missionary zeal could have inspired. Hitherto the teachers of the Institute have all been ladies; and here, as in many places throughout the South, Northern ladies of high character have done, and are doing, a most Christian and heroic work, looking for their richest reward in the thanks of the lowly and the smile of Him who came that the Gospel might be preached to the poor. On the part of the scholars there was indicated a diligence and proficiency quite remarkable, and that

would have done credit to students similarly situated of any race or color. Not only has the teaching been diligent, but of the highest order, and the results correspond. There was great correctness in reading and spelling. Nearly all wrote a good hand, and the blackboard exercises in map drawing, with the new method of triangulation, would have been creditable to the pupils in any Normal School at the North. The whole results furnish the fullest encouragement to future effort.

We are thus doing for the Freedmen, through this Institute, with such modifications as their condition demands, just what we are doing for ourselves in those States that are further advanced in education; and if the Southern people could but wisely co-operate, the experiment with the Freedmen could at once be fairly made. Fortunate in its position, and comprehensive in its aims, the Institute is adapted to do a great work for the African race both in this and their fatherland. It is just the agency needed, through which benevolent individuals, and the fund of Mr. Peabody, now so magnificently enlarged, may work. In the plan of it nothing is wanting. To carry it out executive ability and business talent of a high order will be needed, especially at first. These we think it now has in those at the head of each of its departments, and we heartily commend the enterprise to the confidence, to the prayers, and to the benefactions of the good people of the whole country.

(Signed) MARK HOPKINS, *Chairman.*
JAMES A. GARFIELD,
ALEXANDER HYDE,
B. G. NORTHRUP.

HAMPTON, VA., July, 1869.

GENERAL STATEMENT.

THE HAMPTON NORMAL AND AGRICULTURAL INSTITUTE,

Opened April, 1868, is a private corporation, composed of seventeen Trustees, representing six States, with power to choose their successors, who hold and control the property of the Institute under a charter granted in 1870 by a special Act of the General Assembly of Virginia.

It is exempt from taxation.

There is a majority of no religious denomination on the Board of Trustees. The school is earnestly and actively Christian in its work and spirit; it has a class in Bible study for the neighboring pastors and others, 26 in number.

The State of Virginia has entrusted to this corporation the use of the interest on that part of the Agricultural Land Fund of the State devoted to the colored people, amounting to ten thousand dollars annually.

The United States Government sends one hundred and twenty Indians here to be educated, paying $167 per annum for each one, which provides for their personal expenses, board and clothing, but not for the cost of their teaching. Fifteen to twenty Indians besides are taken at private expense.

Average attendance for the current school year 596, of whom 13 are day pupils, the rest boarders from abroad, including 135 Indians, representing 13 States and Territories; Average age 18 years. Two-fifths are young women.

There are seventy officers and teachers, teachers being about equally divided between the academic and industrial departments.

The sum to be annually raised from charity to meet the needs of the school is *fifty thousand* (50,000) *dollars*, about one-half of which is usually given in the form of annual scholarships of *seventy dollars each* (the cost of instruction, each student paying personal expenses, chiefly in labor). The rest has come from general contributions and from legacies. Students earned last year $44,085.31 on the farm and in the thirteen trades taught here, which paid for their board, clothing and books.

The object of the school is to furnish teachers for the black and red races of this country, and the results so far are encouraging.

The last report of the Principal will be sent to any one desiring it.

An Endowment Fund of $500,000.00 *to secure permanent and reliable means of support is a great and pressing need.*

S. C. ARMSTRONG, *Principal.*

HAMPTON. Va., June, 1886.

FORM OF BEQUEST.

I give and devise to the Trustees of the Hampton Normal and Agricultural Institute, at Hampton, Va., the sum of dollars, payable, etc., etc.

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